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The Classical Association of the Middle States and Maryland was the outcome of the fusion of two movements, one of which was a purely personal movement, while the other was connected with the Association of Colleges and Preparatory Schools of the Middle States and Maryland. Of the personal movement there is no need to speak. The Association of Colleges and Preparatory Schools had for several years allotted some time to a classical conference. At the conference of 1904 a committee had been appointed to consider the possibility of establishing a classical association. At the conference of 1905 this committee reported 'Progress', and was continued for another year. In the early fall of 1906 this committee issued a circular letter to classical teachers within the territory covered by the Association of Colleges and Preparatory Schools of the Middle States and Maryland, whose purpose was to discover how much sentiment there was in favor of the establishment of a Classical Association and how much support could be secured for it. The replies were sufficiently favorable, so that at the classical conference of 1906 (held at Philadelphia, November 30th) the committee in its report recommended the organization of a Classical Association. That association was at once formed.

We have reminded our readers of these facts that it may be at once clear why this Classical Association was denominated The Classical Association of the Middle States and Maryland, and why the territory to be covered by the Association was limited to the Middle (Atlantic) States and Maryland. The personal movement referred to above had been quietly dropped; so far as surface indications went The Classical Association had grown out of The Association of Colleges and Preparatory Schools. The latter Association had shown itself somewhat sensitive, making it plain that it would not look with favor on any movement which might interfere with its classical conferences. This is why the Association was originally burdened with so clumsy a name and why at the outset no attempt was made to include the South Atlantic States (The Classical Association of New England had already been formed).

Almost immediately after the formation of The Classical Association it became clear that it had been a mistake to limit its territory to the Middle States and Maryland. The South Atlantic States, particularly Virginia, belong geographically and so-

cially with the Middle (Atlantic) States. Plans were laid forthwith to include the South Atlantic States as soon as possible. Immediate steps to that end were not taken, however, because the delimitation of the territory of the association had been done by constitutional enactment and the officers did not feel warranted in beginning their career by disregarding the constitution. In the meantime The Classical Association of the Middle West and South, whose constitution likewise from the outset had excluded the South Atlantic States, proceeded to organize branches in each of those states. At the second annual meeting of The Classical Association of the Middle States and Maryland, held in Washington, D. C., on April 24 last, the constitution of the Association was amended so that the Association should be known henceforth as The Classical Association of the Atlantic States, and its territory should include all the Atlantic States save the New England States. Meanwhile, without the knowledge of our Association, The Classical Association of the Middle West and South, at its annual meeting at Nashville, on April 3-4 last, had so amended its constitution that the South Atlantic States had been annexed to the Association, and Vice-Presidents had been elected for each state. Later correspondence showed also that the officers (past and present) of the Classical Association of the Middle West and South were sensitive about the action taken by our Association in changing its name and enlarging its territory.

All these matters were duly considered by the Executive Committee. By unanimous vote it was resolved that The Classical Association of the Atlantic States would open its membership to friends of the Classics in Virginia, but that it would make no effort to gain members in the other South Atlantic States. It would not, however, exclude those who, of their own initiative, sought to enter from those states.

What has been said is after all only preliminary to the real purpose of this editorial. I am profoundly convinced that it is the imperative duty of the friends of the Classics to organize everywhere, as rapidly as possible, with the most effective and powerful organization possible. The advantages of organization are too numerous to mention; most of them are self-evident. Instead of dwelling on the matter here we refer our readers to extracts printed in this number from a thoughtful paper by Prof. F. C. Eastman of Iowa State University. What Professor Eastman

has written from the point of view of a member of The Classical Association of the Middle West applies also—*mutatis mutandis*—to our own Association.

Taking it for granted that organization is imperative, we may turn to consider the form of that organization. For my own part I believe that we should have the following organizations:

- (1) The Classical Association of New England.
- (2) The Classical Association of the Middle Atlantic States.
- (3) The Classical Association of the South Atlantic States.
- (4) The Classical Association of the Middle West and (Middle) South.
- (5) The Classical Association of the Pacific Slope.
- (6) The Classical Association of Canada.

It will be noted that I believe that the South Atlantic States should have an Association of their own. They constitute a geographical and social unit; they have educational problems different in many ways from those that confront the rest of the country. One great advantage of any Classical Association lies in the opportunity afforded to the members of intercourse at the annual meetings (indeed some persons can see no other value, and so will not join such an association until they can see their way clear to attending the meetings). Now considerations of distance will make it impossible for most of the teachers of Classics in the South Atlantic States to attend meetings either of The Classical Association of the Middle West or of The Classical Association of the Atlantic States. Therefore the South Atlantic States should have a Classical Association of their own as soon as possible.

When the associations named above shall have all been formed and shall all have attained a vigorous life, they should be affiliated as closely as possible one with another; in spirit at least they should be federated; we should have a classical *E pluribus unum*. It stirs one's blood to think how much might be accomplished by such an array of organizations working together in intelligent cooperation, especially if it should be possible (as it ought to be), to reach, as Professor Eastman would have us reach, a statement of faith, to which all of us could subscribe, spite of individual preferences for this or that further article of belief.

C. K.

THE ASSOCIATION AS RELATED TO THE CLASSICS IN THE MIDDLE WEST AND SOUTH

In the classical system, as in every living institution, we have to deal with a body and a soul. The classical spirit in the land is more prevalent than the *body* has indicated. Except for the great an-

nual national meetings there has been only a latent relationship, fraternal, indeed, and congenial, but not largely manifest in a corporate sense.

Considered in this corporate sense the secondary school (in these western states we may practically say the high school) is the unit, if you please, of the classic system. In proportion as the classical spirit in these schools is positive, virile, and prevalent the possibility exists of numerical and qualitative strength in the student body of the college and the university. To be sure, upon the higher institutions rests the responsibility of keeping that spirit vital and a-fire, but after all, back of the most efficient and well-equipped college faculty is the annual infusion of the classical element from the secondary school. The time allotted to this paper does not allow of statistics or extended arguments. Fortunately the subjects needs neither. The important thing is that we consider the significance of the fact, frankly and determinedly. In the myriad towns of the states represented here, classes are being constantly conducted through the vicissitudes of the wars in Gaul, the political career of Cicero, and the wanderings of Aeneas. Some of this work is being done by teachers with no special enthusiasm or aptitude for their work, in a manner purely perfunctory; others are inspired with a love for the subject, and are teaching it by preference and choice; some in addition to this are thoroughly equipped in the way of preparation and pedagogical method, and are turning out annually large classes, finely trained, and eager for larger fields in Latin and Greek.

These teachers, almost without exception, are holding their own, stemming the tide, against a prevalent and insistent prejudice on the part of the community, and very possibly of the school board, in favor of what it is pleased to call the practical, as over against what it is likewise pleased to call the ideal, or in plainer terms, the fad. The belief in the efficacy of the sciences, political economy, history, and mathematics has a firm hold upon the parents, that is, upon the community; the Classics are rated with painting, drawing, and music, though yielding by no means so tangible results.

Now, it is this great community, say what we will, upon which the future interests of classical study depend. The university can not inject and infuse its own classical spirit (if it has it) down through the masses or through the communities. The prejudices of the great American community are simply not accessible to the recognized representatives of classical power. Indirectly, and through alumnal influence, the university may send the Attic savor through the community; the community may reach the point of indifference or acquiescence in regard to Latin and Greek; but ultimately, whether the community be friendly, tolerant, or frankly hostile, the teacher of these languages in the high

school is the one who must make good their claims to recognition. Here is the unit of the classical system, and in any solution of the problem of greater efficiency through combination, correlation, and concert of action, it must be definitely reckoned with.

This Association loses by far the greater part of its efficiency if it is an association only, and not an organism. There ought not in these twenty-two states to be any detached item of potential classical value or service. The individual isolated power of Latin teacher and Latin school is insignificant; the combined responsive contributory power would be immense. The Association need not greatly concern itself with regard to the interest and co-operation of the college contingent—that is assured. But the high school classical teacher, not generally and collectively, but individually, must be made a sympathetic and co-operant part of the system.

At this point, before the consideration of a practical step toward perfecting a co-ordination in a corporate sense, a question arises that has to do with the spirit of classicism.

One of the most perplexing and often discouraging features of the subject is the diverse views that are held, even by the high priests of classicism, of the real purposes and value of the study of Greek and Latin. The assertion is made with confidence that if six high authorities were chosen at random and asked to make definite exposition of their views on the reasons, aims, purposes and justification of the subject to which they have devoted their lives, the differences would be bewildering, and the points of coincidence comparatively few. If this is true, the situation in the high school is not likely to be better. In fact, one of the weakest joints in the classical system is the lack, on the part of the high school teacher, of a corroborated reason for the faith that is in him. His task is publicly to make good on a thesis that is stated in ambiguous terms. He can not be supposed to wage the most successful conflict when he does not know the grounds of the battle. He can not adequately lead his pupils up to the boundaries of a promised land of which he has only a half-conception, and in which he has only a half-faith. In the one-time struggle for standing room between the sciences and the Classics a halt has happily been called, and at least the semblance of an adjustment and reconciliation exists; but the antagonism of the masses continues—the masses from the midst of which come the Latin and the Greek students—and it is the antagonism of the practical, concrete-loving community that the high school teacher has to face.

Upon no subject in the school curriculum has there been centered so fierce and insistent a fire as upon the Classics. The classicists have not always faced the fire squarely; they have made concessions, have shifted ground, have yielded vantages, have

resorted to flank movements. The attack, if not always organized, has been definite and direct; the defense, however strong in individual instances, has been often halting, timid, desultory.

The actual work of instruction may be superior, the preparation unexceptionable, the spirit fine to a fault—but the integrity of purpose is lacking. It is not merely that at the close of his high school course the student can not tell what it has all been for, or see it in its oneness; the teacher himself is quite likely to be as completely at sea.

The same difference of viewpoint, the same shifting of direction, the same compassless steering, exists throughout the whole scheme of classical endeavor. As surely as the corporate units need to be co-ordinated into a whole, so surely the classical spirit needs *definition and certainty of utterance*.

We need a CREDO for the Classics. Not that all will ever agree upon details of values and purposes; but if Latin and Greek have any more than a half-right in our school and college courses, there must be certain common, certain elemental values and purposes upon which there may be unanimous agreement and concerted insistence. A common denominator ought to be found, expressed, and emphasized. An enormous amount of effort, now random and futile, can be concentrated and economized and made to work untold good for the Classics.

The thing that we believe in needs formulation and definite utterance; not sporadic papers and articles merely, but something that shall be agreed upon as in the nature of a gospel, something that shall not restrict variant belief nor hamper individual initiative, but something on which we may unite, and which, for fundamentals, shall be authoritative.

The two points emphasized, then, are, in a corporate sense, more complete union of the component parts; and in an inspirational sense, a sure and articulate expression of a *raison d'être* for classical study.

For the first time in the history of classical work in America agencies exist whose influence over an extensive territory may nearly amount to authority in purposes, and whose *sententiae* may reach informatively and directly to the units of classical endeavor and gather them respectively into nervous and corporate wholes. These agencies are the co-ordinate Classical Associations of the Middle West and South, of the New England States, and of the Atlantic States, with special reference, so far as our purposes are concerned, to the first mentioned.

The American Philological Association, to be sure, is more extensive in geographical reach, but from its very nature of devotion to the matter of research and productive scholarship it can not be largely concerned with systematic organization or administrative details. The more local organizations, even when grown to the conspicuous propor-

tions of the Classical Conference at Ann Arbor, do not, and doubtless have not had it in mind to, attract large numbers of teachers from wide areas to co-operation.

The Classical Association is uniquely fitted to perform a peculiar work—a work that neither type of organization just mentioned could do. It is influential in character, catholic in purpose, extensive in scope. It is a-fire with the classical ardor. It maintains in just libration the interests of secondary and of higher work. It comprehends the extremes of classical study and instruction, from the processes of imparting the elements to the processes of original research. It has demonstrated its power of attaching an interested and co-operative membership, and of reaching and holding and increasing that membership through a live medium. It now has in assemblage all the latent powers of a complete organism, ready for correlation.

It would be an unforgiveable blunder to allow these splendid conditions to remain stationary. It is the psychological moment to do more. The practical possibilities of the Association have been demonstrated. The stubborn details of the making and the publishing of the Journal as the exponent of it have been successfully executed. The Association and its exponent are *facts*. The early pioneer work is done. It is a matter for congratulation to note how justly the Association has worked out its intentions and how faithfully the editors of the Journal have reflected them.

Sixteen hundred members up to date! This means 1600 of the most active, wide-awake teachers of the twenty-two states. The greater number of these are engaged in secondary work. This is as it should be. They represent the great body of classical students, the body from which the university classes are replenished. The Journal has been an inestimable factor in cementing the interests of various grades of the work. The success of the Association has greatly depended upon this community of interests. The balance of interests has been well preserved in the Journal.

A point just here worthy of emphasis is the importance of maintaining the secondary work *strong* in the Journal. From a purely practical standpoint it is the Journal, not the Association, that appeals to the greater number of members, and that means the teachers in the secondary schools. They are looking for the practical, the helpful thing. The Journal must be kept, as it has proved, a *working tool* for them. Let it keep its due share of space for learned discussion, but let it be the *live wire* of communication to the great teaching force that so largely represents its membership. Keep the Journal in close touch with the Latin and Greek work in the public school. The Association itself is a power, but its force and effect can not be driven into the thou-

sands of channels through the Middle West and South without the aid of the Journal as a medium.

With the present conditions of success the time seems now ripe for a forward effort that shall secure what has been gained, and at the same time shall enlarge and unify the Association.

First, there should be a closer amalgamation of forces. The membership is numerous and generally loyal, but it is still largely disintegrated. Probably a great majority of the membership is held together through the medium of the Journal alone. The present membership, as completely as possible, ought to be taken into a partnership. All should be put in the attitude, not merely of recipients or patrons, but of participants. Every item of classical sentiment and influence in our area ought to be conserved, unified, vitalized.

In accordance with what has been said, two recommendations are hereby submitted:

First, that a constitutional amendment be adopted authorizing in each state the organization of a state auxiliary Classical Association, or chapter, consisting of the members of the general Association in that state, and the provision for an annual meeting of those members. The same benefit of personal contact that is gained in the general association will be gained in corresponding degree in the states, the possibilities of that personal contact will be multiplied, and the sense of affiliation will be increased. Such meetings can be arranged to occur at the time of the regular annual state meeting, when a large proportion of the membership will naturally be gathered together, and this auxiliary meeting can be made a live force in the state.

The first recommendation just detailed looks to the making the Association more nearly organic in a corporate sense.

The second is suggested and forced by the fact of the division and diversity of aims referred to above. For anything like efficient and concerted results there ought to be some definite common doctrines and beliefs as to the purposes of classical study on which all our membership may practically agree. A common classical creed can be formulated none too soon. A thoroughly representative commission ought to be appointed at this session to consider all that is involved in the directive force of classical teaching, of the real purposes and aims of classical study, of its immediate and ultimate values, not only for the guidance of the younger teachers, but for the veterans as well, something that shall serve in practice as a gauge and in principle as an inspiration. The decisions of this commission should be reported for discussion and adoption at the next annual meeting, and there met, for the purposes of the general good, in the frankest spirit of compromise.

These two recommendations embody, as it seems to the writer, the two logical next steps in the way

of progress, not only of the Association, but of classical propaganda.

For this we need the enthusiastic spirit in full measure. The Classics may not, perhaps, recover their old-time prestige. There is not likely to be a repetition of former conditions; but their old-time values may remain and may be adjusted to the electrical present conditions—may be recognized as a force needed and to be reckoned with.

The classical spirit may live as a quiet, pervasive force, actuating a chosen few with peculiar aptitudes, finding a random and listless expression in individual utterance and in meetings more or less aimless and disconnected; or it may be asserted with all the vital energy and momentum of a united purpose.

In all that has been said the importance of the recognition and affiliation of the secondary school has been purposely emphasized. There is no thought of the abatement of the college or the university interest in the slightest degree. Among these the federal spirit is more nearly assured and will care for itself. But if the Classical Association of the Middle West and South can gather together and inspire with concerted purpose, not only the higher institutions, not only the larger secondary schools, but all the present myriad disunited secondary classical forces, it may rightly become the *nerve-center* of a classical organism whose ultimate influence it is not easy to compute.

The scheme of the larger, closer federation admits of no *fastidium*. There is no item in the classical system that is common or vulgar. The first declension is as worthy of respect as the thesis of the graduate. Neither are we to be ashamed of a healthful zeal for a systematic promotion of classical interest. A right enthusiasm is wholly decent, wholly laudable, and, at the present crisis, imperative. There must be no fear of a compromise of scholastic dignity in promotion. The Greek was more than searching and analytic, more than correct and calm; he was thrilled to the nerve-tips with a holy enthusiasm for expression, and his utterance was an evangel. To-day it is not enough, in the warring elements of the scholastic world, for classicism to maintain a dignity and self-containment, much less a complacency. It is not enough on the one hand to find a calm in the lotus-dream of a personal experience, nor on the other hand to consume all its energies in minute points of research.

There must be no shame in an executive enthusiasm that asserts the efficacy of the Classics even in an utilitarian age—that believes that there is still room for the Greek godhood even on the western prairies, and that is fondly confident that the classic spirit, though captive, may still lead captive its savage conqueror.

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REVIEWS

Beginner's Greek Book. By A. R. Benner and H. W. Smythe. New York: American Book Co. (1906). Pp. xv + 391.

This book is prettily and neatly bound, the paper is of good quality and pleasing whiteness, the typography is clear and fresh looking, the plates and illustrations are well done; the volume is thus altogether attractive in appearance.

Within the covers are found sixty lessons followed by 124 simplified lines from the *Anabasis*, summary of forms and syntax, and vocabularies.

Each lesson consists of grammar and syntax, vocabulary ranging from six to fourteen words, an average of about fourteen Greek sentences to be translated into English and three to five English sentences to be rendered into Greek. The Greek sentences are disconnected and are intended to afford practice in the grammatical and syntactical principles involved in the lesson. The English sentences are intended to be translated in class without the aid of the book, and are, therefore, short and few. A few lessons, where the conjugation of verbs is presented, have also an exercise on verb forms to be located and translated.

The following will give an idea of the order in which the grammar is considered. The present indicative active of ω verbs occupies the first lesson. This is followed by the imperfect, future and aorist indicative, the other tenses being reserved until much later. The \omicron declension appears before the α nouns. Adjectives of these two declensions are taken up in the ninth lesson, but adverbs and the comparison of adjectives are withheld until lessons 35 and 37 are reached. Personal, demonstrative, interrogative and indefinite pronouns appear respectively in lessons 10, 15, 21. The consonant declension is introduced in lesson 18. Lessons 22, 24 and 29 deal respectively with the subjunctive, optative and imperative and some of their uses. So far the active voice only is presented. We find the middle voice in 30 and the passive in 39. The perfect and pluperfect tenses in all voices do not appear before lesson 44. Contract nouns and verbs are suppressed until the fiftieth lesson. The last five lessons are devoted to μ verbs. Lessons 16 and 49 are in the nature of reviews.

The dual is given throughout so that the teacher may teach it or not, as he sees fit. But there are some omissions, such as the verb $\kappa\acute{\alpha}\theta\eta\mu\alpha\iota$, the perfect subjunctive form $\lambda\epsilon\lambda\acute{\upsilon}\kappa\omega$, the perfect optative form $\lambda\epsilon\lambda\acute{\upsilon}\kappa\omicron\iota\mu\iota$, the 'Attic' second declension, some contract nouns such as $\delta\sigma\tau\omicron\upsilon\acute{\nu}$, the adjectives $\chi\alpha\rho\acute{\iota}\epsilon\iota\varsigma$ and $\mu\lambda\alpha\varsigma$, and the nouns $\nu\alpha\acute{\upsilon}\varsigma$, $\kappa\acute{\epsilon}\rho\alpha\varsigma$, $\text{'Ηρακλ\acute{\eta}\varsigma}$, $\text{Ζε\acute{\upsilon}\varsigma}$, and $\nu\epsilon\alpha\nu\acute{\iota}\alpha\varsigma$. The forms of most of these are given in the Summary of Forms, where the teacher can select as many of them as he thinks necessary.

The omission of a paragraph of connected Greek

narrative in each lesson may not meet the approval of many teachers. The trouble is that if this be inserted, the lessons would be too bulky or the number of Greek sentences bearing on the grammar and syntax introduced would have to be lessened, and that would be a more serious loss. The authors evidently think it better to acquire a grounding in the essentials as soon as possible and then take up the kind of connected prose for which the class is fitted. If the class is hardly ready for the *Anabasis*, there are a few pages of simplified *Anabasis* following the lessons for the infant Greeks to cut their teeth upon.

The book appears to be teachable. It is compact and crammed with things to be learned. When examining it, one is surprised that so much can be disposed of in so economical a manner.

L. B. MITCHELL

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Woman: in All Ages and in All Countries. Volume I, Greek Women. By Mitchell Carroll. Printed for subscribers only. Philadelphia: George Barrie and Sons (1907). Pp. xxiv + 395.

This is a truly sumptuous volume, printed on Japan vellum paper and containing eight superb illustrations, each in both full- and half-tones. Beautiful books of this sort are not infrequently mediocre or poor in the letter-press, but Professor Carroll has done his work unusually well, and one rises from a perusal of the four hundred odd pages feeling that the subject has been admirably treated by a scholar of good taste and judgment.

Aside from a general introduction to the series (signed by "G. C. L., Johns Hopkins University") and the author's brief preface, the volume embraces fifteen chapters, giving an account of Greek women from the heroic age to Alexandrian times. The available sources of knowledge are said to be three: (1) the country of the Greeks; (2) literature; (3) art. The first, as the writer admits, is of comparatively slight value, while as to the third, it seems to us that the publishers have missed a great opportunity, for while the illustrations given are beautiful and interesting, yet only one is from an antique source. And yet it was possible to draw upon the splendid storehouse of Greek art, with its sculptures, vases, gems and cameos. As to Greek literary sources, the author gives ample proof that he has thoroughly exploited the field, but it will be disappointing to scholars to find that no index to his authorities is given.

Virgil's famous *varium et mutabile semper femina* (the last word unfortunately appearing as *femina*) is the series motto on the title-page, but for this volume the *ὄρε καλὸν φίλον δέ* of the Muses and Graces "strikes the keynote to the music of the Greek genius". This beauty, not merely of

external form, but also of mind and soul, as set forth in Plato's immortal *Symposium*, is really the main theme of the book, and if the author does not soar into a poetic rhapsody, yet he certainly handles his subject *con amore*, treating it with uniform dignity and never allowing himself to sink into mere flippancy.

The subject is, for the most part, treated chronologically. Thus the heroines of epic, lyric and dramatic literature pass before us in the order given, though the chapter on Sappho is followed by one on The Spartan Woman and that in turn by one on The Athenian Woman. The topics naturally suggested by Attic comedy and tragedy are discussed in the chapters on Aspasia, Aphrodite Pandemus, and The Woman Question in Ancient Athens. The subject of Greek Women in Religion depends for material on all the literary fields as well as on Greek art, and might have been treated appropriately in the closing chapter of the book. Greek Women and the Higher Education is a theme associated with the history of Greek philosophy.

The chapter on Sappho is perhaps the best in the book and Professor Carroll has made skilful use of the twenty-line fragment of a poem by the Lesbian found a few years ago in the Oxyrhynchus papyri, to vindicate the character of this much-defamed poetess.

Distinctly unpleasant reading is the account of the *Hetaerae* given in the chapter on Aphrodite Pandemus—a chapter which was necessary if we were to realize that, with all its charm and beauty, Hellenic culture had its seamy and even revolting side, which, unhappily, still finds a counterpart in the civilization of the most advanced Christian lands.

But though Greece had her Lais and Phryne, she had also her Andromache, Penelope and Nausicaa; her Antigone, Alcestis, Macaria, Iphigenia and Electra; her Sappho and Corinna; her Theano, Themista and Hypatia—all of whom are sympathetically portrayed in this charming volume.

The two closing chapters make us realize that, in wifely and maternal ideals, Macedonia and Alexandria differ widely from the more purely Hellenic lands. We find it difficult to recognize Greek seaminess, restraint and humanity in the careers of Eurydice, mother of Philip, and of Olympias, mother of Alexander; or again in the conjugal relations of Arsinoë (surnamed Philadelphus) and in the lives of other Ptolemaic princesses, among whom "always existed mutual hatred and disregard of all ties of family and affection. Ambitious to excess, high-spirited and indomitable, they removed every obstacle to the attainment of power, and fratricide and matricide are crimes at which they did not pause. When the student of history sees pass before him this dismal panorama of vice and crime, he wonders whether human nature had not deserted these women and the spirit of the tigress entered into them". But

this degeneracy of the women is hardly to be wondered at, when the men of the great family of the Lagidae had changed into "debauchees, dilettanti, drunkards, dolts".

The book concludes with a vivid sketch of the last queen of Egypt, the famous Cleopatra, who was "the heiress of generations of legalized license, of cultured sensuality, of refined cruelty, and of moral turpitude, and who differed from her predecessors only in that she had redeeming qualities which offset in some degree the wickedness that she had inherited". In view of the iniquities of which so many of the most brilliant and fascinating women of the pagan world were capable, it was indeed high time for the coming of that "Son of Man, who brought into the world new conceptions of womanhood, new influences destined to elevate and ennoble the sex and emphasize the higher elements in human character that the ancients had so greatly neglected".

We congratulate Professor Carroll on having written a most entertaining and at the same time scholarly work.

H. R. FAIRCLOUGH

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PATHOS IN POMPEII

The latest excavations at Pompeii have led to most interesting discoveries. A recent exploration revealed a well-preserved tomb erected in memory of the wife of a magistrate who had died at the age of 22. It consists of a marble column, surmounted by an amphora and surrounded with a circular seat.

Close to the tomb a skeleton was found clutching a linen bag containing fifty silver coins of the consular and imperial periods. It was apparently the skeleton of a person who was overwhelmed by the ashes of the volcano while trying to escape with his money.—*New York Sun*, Sept. 27, 1908.

The excavations of French archaeologists in Tunis have recently brought to light some remarkable finds. Among the buildings the most important is a temple of Saturn, discovered at Dugga, of which a large number of columns are still in good preservation. Among the statues the figure of an Athena wearing a girdle decorated with the head of Medusa is noteworthy, as is also a colossal statue of Apollo, three meters in height, carrying a richly ornamented lyre. A large number of important inscriptions have also been found.—*The New York Evening Post*, March 28, 1908.

The Archaeological Society of Athens announces the discovery near the site of Pegasus in Thessaly of nearly a thousand marble stelae, of which about four hundred bear traces of important encaustic paintings of unusual originality and workmanship. They are said to belong to the second and third centuries before Christ, and there is some reason for attributing some of the work to Polygnotos and

Apelles. Thirty, in a state of perfect preservation, show brilliant coloring.—*The New York Evening Post*, March 28, 1908.

MORSIUNCULAE

Of the abstracts in the Proceedings of the American Philological Association for 1907 the following seem of special interest to our readers: Professor Curtis C. Bushnell in *The Aeschylean Element* in Mrs. Browning's Writings has collected the allusions to Aeschylus and also the passages which show the influence of individual plays. There are about a score of the former, chiefly in the Letters. The lifelong influence of the Prometheus is shown by her two translations and by the numerous references scattered through her poems and letters. A number of parallels to the Agamemnon and a few to the Eumenides appear. In the Greeks and Suicide, Professor W. S. Scarborough discusses the interpretation of *ὅς φασι θεμὶτόν εἶναι αὐτὸν αὐτὸν ἀποκτείνουσαι* (Plato, *Phaedo* 61 E), his conclusion being that suicide was in the eyes of the Greeks a violation of the divine law and that even in the earlier Greek life public sentiment was against *αὐτοπγία*. Professor Herbert C. Tolman in *The Historical and the Legendary in Herodotus's Account of the Ascent of Darius*, endeavors to discover, chiefly by comparison with inscriptional evidence, the historical germ in the Herodotus story which may be confirmed by contemporaneous documents. His four points are (1) the murder of Smerdis; (2) the usurpation of the kingly power by the Magian Gaumata; (3) the restoration of the throne to the royal house of the Achae-menidae; (4) the names of the allies of Darius. The University of Nevada Studies will contain in full Professor Church's paper on the Identity of the Child in Vergil's *Pollio*. Some of his conclusions are that the poem is a prophecy of peace, the child a real child, the expected son of Octavian, that the birth of a girl did not necessitate the destruction of the poem, and that Gallus's claim was based upon the language of the *Pollio*. Professor H. R. Fairclough in a critical estimate of Vergil as a poet concludes thus:

The Aeneid is the loftiest expression ever heard of Roman spirituality . . . in the sixth and central book . . . Vergil breathes his highest spiritual aspirations. This life of human effort, of vain longing, of love unsatisfied, has it no fruition, no fulfillment in the world beyond? Is Lucretius right when he leads us down to the gloom of the grave and leaves us to face an immortal death? This is the question with which the poet grapples, and in the answer we have, next to Plato's *Phaedo*, the noblest spiritual utterance of pagan thought. For out of all that the legends, poetry, mysteries, religion, and philosophy of Greece and Rome could teach, Vergil has gathered up the noblest elements, and made one supreme effort to catch a vision of that world beyond the grave, which even to-day only some can see, and that "through a glass darkly". T. E. W.

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